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have been more common in South Kavirondo whither the cult had spread and had been received with enthusiasm.

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The priests started " schools " which they usually placed on hill-tops, and in the best proselytising traditions, attracted potential adherents by giving feasts of their slaughtered cattle. They also built here and there what might be called groves or places for the worship of Mumbo where sacrifices were made to the accompaniment of many obscenities and dancing.

In some of these Groves were wooden idols, one of which has been presented to the Natural History Museum by Mr. C. M. Dobbs, late Provincial Commissioner for Nyanza Province. This practice of constructing sacred Groves to Mumbo and erecting idols is interesting since all the people who were questioned about this cult said definitely that such things had never been commanded by Mumbo himself. True, he had said that there were to be sacrifices made to him with dancing to the accompaniment of drums and bull-roarers (without musical accompaniment), but he meant them to take place in each boma. No instructions had been given for groves or idols.

An extract from the report of the District Officer who found the idol is worth inserting at this point:—

" . . . The meeting place of the cult consisted of a beautifully swept enclosure adjoining the High Priest's Boma and capable of seating some two hundred people. From the next boma to that of the High Priest ran a made path, four feet wide and trenched at the sides . . . . The enclosure was surrounded by a well-built dry stone wall. In the centre was a little semi-open hut about six feet in diameter, finished with white mud . . . . There was no door, it appeared symmetrical all round, thus:—

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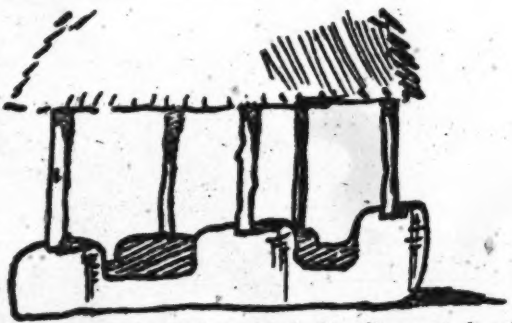

" In the centre of the hut was a phallic altar-post, bearing traces of blood-stains . . . . The High Priest's daughter produced some unpleasant animal relics from a hole in the wall in the enclosure. In the Western corner a bush plant (Nyaluthkoth) had been planted. . . .